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than the Semitist is aware of. Since most of the documents from which the names are taken are dated, or, if undated, can usually be assigned an approximate date which will hardly be more than a half-century too high or too low, it will be seen that they furnish an invaluable aid to the study of the movements of the Aryans in Asia Minor in the second pre-Christian millennium.

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*Juvenalis Declamans. Étude sur la rhétorique déclamatoire dans les satires de Juvenal.* Par JOSUÉ DE DECKER. Gand: Van Goethem & Cie., 1913. Fr. 9.

In this work M. de Decker seeks to show that the rhetorical element in Juvenal is due to the poet's previous practice of oratory. Martial (vii. 91. 1) calls Juvenal *facundus*, and the anonymous *Vita* in a probably authentic passage ("ad mediam fere aetatem declamavit animi magis causa quam quod scholae se aut foro praepararet") relates that he spoke in public until about middle life. This does not mean that Juvenal was a teacher or an advocate (this view being expressly disclaimed by the *Vita*); his oratorical activity is rather to be associated with the post-scholastic assemblies for public speaking, which de Decker with a new marshaling of the evidence has set before us in a clearer light. The purpose of these *salles de declamation* was to furnish the aspiring orator with an opportunity for practical training. Men took part in them as a preparation for the forum or as an outlet for their intellectual energies. To the latter class Juvenal (whose participation in the *Séances oratoires* is altogether probable) doubtless belonged, as the *Vita* suggests. Whatever his motive, he came in contact here with rhetorical influences which impressed him deeply and which he carried over into the later field of satire. However, to know what these influences were, we need documents which reveal the ideas and the manner of presentation which Juvenal encountered. Fortunately, the author maintains, we possess such documents in the *Suasoriae et controversiae* of the elder Seneca, and he proceeds accordingly to a detailed comparison between them on the one hand and the *Satires* on the other.

The first chapter deals with the similar treatment of stock themes—*De fortuna*, *De crudelitate*, *De saeculo*, *De divitiis*. Under *De saeculo* the orators appear to have declaimed against the shortcomings of women and de Decker believes that Juvenal's fulminations are mainly echoes of oratorical conventions. There are similarities also in the arrangement and presentation of subject-matter, such as disproportion of parts, digressions, proof by example, imaginary auditors, antithesis, and climax. In the department of style proper Juvenal in common with the orators makes use of apostrophe, hyperbole, anaphora, rhetorical question, and the like. The satires most affected by rhetorical influences are i, ii, vii, viii, x, xiii, xiv, xv; those least so are iii, v, viii, ix, xi.

The outcome of the author's study is to render very probable the relation for which he contends between Juvenal, the orator, and Juvenal, the poet. In details he is inclined to push the argument to extremes and to attribute too little to the poet's contact with life. Thus Juvenal's attitude toward women need not be a mere rhetorical pose borrowed from the commonplaces of the orators. It was the attitude substantially of many of his contemporaries and there is evidence that it was not altogether unwarranted by experience. Indeed, the whole section on invention is much less convincing than the others.

M. de Decker (p. 9) expresses surprise that his method of attacking the subject had not been anticipated. It is true no one else has made a similar study of Juvenal, but Eduard Norden in the part of pointing the way (*Kunstprosa*, I, 273, I, 336 ff.; *Einleitung in die Altertumswissenschaft*, I, 516) should not be overlooked. Nevertheless the author has achieved a very painstaking, scholarly, and, in many ways, illuminating piece of work.

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*Athenian Clubs in Politics and Litigation.* By GEORGE MILLER CALHOUN. "Bulletin of the University of Texas," Humanistic Series, No. 14. Austin, Tex., 1913. Pp. 172.

The title of this book has been chosen with great care. It is of "clubs in politics" that Dr. Calhoun treats, not of "political clubs." In other words, he is under no necessity to define the character of any association found in Athens; he has merely to connect it with politics or litigation. That Athenian society was honeycombed with clubs everyone who has studied it closely knows. The community simply teemed with "brotherhoods, *orgeones*, *gennetae*, messmates, burial unions, *thiasotae*, men setting out for piracy or trade," to quote the words of the "Solonian" law which legalized associations. Hence the presumption is that every citizen had *ἐταῖροι* of some sort. The suggestion, however, is often conveyed by Dr. Calhoun that the *ἐταῖροι* imply a *ἐταιρεία*; or, to quote Thucydides, a club *ἐπὶ δίκαις καὶ ἀρχαῖς*, where, in my judgment at least, the proof that such was its character is lacking. In such cases the question is, not as Dr. Calhoun puts it, Could his *hetairoi* have assisted such and such a man in politics and legislation? but, Did they? In fact, a large part of Dr. Calhoun's book is taken up with describing the political and judicial situations in which the influence of clubs may have been effective. Herein the author has displayed an accurate and detailed knowledge of political and legal procedure in Athens, as well as much skill in unfolding the opportunities which existed for bribery and corruption. I note in the full bibliography the omission of Pantazides' pamphlet *Περὶ τῶν ἐν Ἀθήναις πολιτικῶν Ἑταιρίων*, which was printed in Athens by Blastos in 1892.

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